SUNDAY SERMON

A Scholarly Discourse By Rev. J. W. Henderson.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "The Signs of the Times," the Rev. J. W. Henderson, pastor, took as his text Ex. 20: 15: "Thou shalt not steal." He said in the course of his sermon:

This is a call for simple honesty, and the need for clear and fearless thought and utterance in both preparative and apparent as we apply this eighth commandment to the social life and communal conditions of today.

The common interpretation of what it means to steal is quite elementary. In the public estimation, stealing, very largely, is a form of open and specific disobedience to law which will likely land the evil doer in behind the bars. It is not our purpose to say or to imply that the average individual conscience does not recognize the obligations and the validity of that moral law as set down in those our penal code. But to a large extent the robber, in the public mind, is the man who smashes the plate glass works of New Jersey, the mines of Pennsylvania, or in the safe blowings of New York City. Is such stealing wise?

The amount of wholesale and unstrained robbery that takes place in our public life is enormous. It would seem that the sense of honesty is on the decline and we not know better. The caliber of the conscience of a host of men who administer the affairs of the plain people is not very large. Dishonesty is, strangely, even yet, with many leaders in our political life, a synonym for assured success. "Thou shalt not steal" is left out of their moral code. To be honest, to be square, is with them, to be marked for defeat. When we read in our daily papers of the shameless frauds perpetrated upon the Government by corporations, by and with the consent of those who make and those who administer our laws; when we learn from time to time that hosts of men and women are ruined by the rank and quick syndicates; when we find daily instances of wholesale defalcations by men of trust and repute and former amazing prosperity; when we see the expressed will of the sovereign citizenship of self-governing communities made the football of political bands, and whole States beneath the power of political buccaneers; in all any wonder that we feel at times that the sense of the unrighteousness of stealing has been abandoned by many in control of affairs in public life?

We need an enlightened public conscience. Men must be made to feel and to know that corporate and public thievery, as private, is a crime before the law of God. Statesmen who wink at and foster robbery of the treasuries ought to be returned to private life, if nothing more. Politicians who are out for graft must be relegated to the rear. Clean men must cut the way to the regeneration of our social life. The crowd of unwholesome and sinful civic practices who despoil and besmirch communal life should be removed from power and influence.

"Thou shalt not steal" said Moses. So says Christ to us. All that Moses asked of Israel, Christ demands of America. No law can stand and be plumb to the law of love. With the entrance of Jesus the heart will seek the right rather than to get; and with the soul that walks with Moses' God, the right will ever reign supreme.

But despite all the unwholesomeness around us, the signs of the times presage a glorious transformation that is near at hand. Whatever may have been the evil sowing of yesterday, and whatever may be the alarming harvest of to-day, we need not fear for the harvest of tomorrow. The Lord is coming into His own. Society is coming to its senses and better men are moving to the front. The dormant will of a mighty people is awaking and woe betide the sleazy charlatan who fails to see the writing on the wall, or seeing, fails to heed it. And the awakening will come most largely, as is the nature of the case it ought, among the common people of the land; those at whom the republican sophistical slander is so often hurled that they are not capable to a great extent because they are so fickle, so foolish and so weak.

That a social regeneration and moral revival is taking place in society, no man may, with reason, doubt. It is in the air. Men are saying moral standards that for years we have never, or seldom, heard employed in the judging of individual and public actions. The newspaper to-day is more the trail ahead of the pulpit, and many an editorial handles the ethical nuggets more forcefully and effectively than many a sermon. Men, within and without the church, are asking for more decisive, concrete, fearless ethical preaching from the pulpits of our land. Ecclesiastical authorities are blatant about receiving the money of our tainted millionaires, not because they are wrecked that money itself can partake of the moral qualities of the individual who possesses it, no matter how he got it, but they help work out our salvation through it.—Advocate.

The Great Weaver.

Life is a great shuttle. But the pattern grows, the web is wrought. It takes both dark threadsand golden to work out God's design. You cannot judge the purpose of the weaver by the thrust of the shuttle or the dark or bright. "All things work together for good to them that love God." We are yet on the loom. The shuttles are not yet empty. God has time to put this and that, dark threads and bright, together, to complete the purpose of His Providence.

The Law of Growth.

There comes a time when the chestnut burr opens up intuitively and the nut falls out—there is a time when an apple gets so luscious and ripe that it can hang no longer on the tree and falls—there comes a time when the chicken gets too big for the shell and picks its way out and manifests his larger form of life. There is a time when even the human [illegible] soul that keeps in harmony with God will walk into the experience of holiness.—T. H. Nelson.

Rural Simplicity.

"It's dreadful queer," said the housewife, "that the potatoes you bring me should be so much bigger at the top of the sack than they are at the bottom."

"Not at all, mem," said the honest farmer; "that's why we bring 'em in the first ones."—Harper's Weekly.

A Lesson in Etiquette.

Priscilla had, unknown to her mother, paid a visit to one of her small friends, and on her return Mrs. Parsons was disturbed to note the soiled dress her child wore.

"Priscilla, do you see that big spot? What do you suppose Mrs. Blakeslee thought of such a dirty dress?" she asked.

"I don't know," was Priscilla's prompt reply. "If Mrs. Blakeslee saw it, she was too polite to mention it."—Harper's Weekly.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 4.

Subject: The Lord's Supper. Matt. xxvi. 17-30—Golden Text: I Cor. xi., 24—Memory Verses, 26, 27—Commentary on the Lesson.

I. The preparation for the meal (v. 17-19). 17. "First day of the feast." The 14th of Nisan was the day of preparation. The celebration continued until the 21st (Exod. 12: 18-20). "Of unleavened bread." So called because at this feast only unleavened bread was allowed. "Where wilt thou?" Jesus had no home of His own, and the disciples knew that some place must be chosen at once. "That we prepare." That which was required consisted of a room furnished with table and couches; and for food, unleavened bread, bitter herbs and a paschal lamb, which must be slain in the temple between 3 and 5 o'clock, and cooked in a private house.

18. "Go into the city." Luke says that Peter and John were sent. They were now at Bethany and Jesus sends them to Jerusalem. "To such a man." It is probable that this was some person with whom Christ was well acquainted, and who was known as a disciple. "My time is at hand." Sa' unto the master of the house, "[illegible] said." He gives no more definitely, like many others, for fear of betrayal. John 12:42; and the may explain the suppression of his name. "The Master saith." The teacher saith. This may, or may not, mean a personal message from the great respect shown for rabbis and they would be received gladly in almost any house. "Keep my days." Matt. The time of His death, elsewhere called His hour. "At thy house." This message seems strange to us that it was given for the reason if he had little knowledge of Jesus He was probably a disciple, however, hospitality was recognized as a universal duty in Jerusalem.

19. "Did as Jesus had appointed." They obeyed in every particular and found it to be exactly as He had said. He had foretold. Those who would have the Master's presence must be strictly observe His instructions.

II. Events during the eating of the Passover (vs. 20-25). 20. "The even was come." It was probably not far from midnight. Before this time in the kingdom of God. Here is a pledge to them that they would again assemble, in the kingdom of glory, to commemorate the triumph of Christ and His salvation. 26. "Sung an hymn." Probably Psalm 113, which was always sung at the close of the paschal feast. At this time Jesus spoke the words recorded by John, in chapters 15-17. "Into the Mount of Olives." Where Jesus suffered in the garden of Gethsemane and was betrayed.

In German some interesting experiments have recently been made in the protection of orchard trees against night frosts by means of fumigation. A part of an orchard in bloom was thus successfully guarded against an April frost by the dense smoke of naphthalene. But the experiment was very expensive, fifty kilograms of naphthalene being consumed by seven flames in one hour. Later a new preparation of chemicals was tried, producing a comparatively huge volume of smoke with the expenditure of only two kilograms of the material per hour. These trials were under the direction of an experimental gardening association.

A DOUBTFUL POSITION.

"As a consumer, you have a right to protest against the cost of coal and ice."

"Yes," answered the patient man, "but pretty soon I won't be able to buy enough of them to give me any standing even as a consumer."—Washington Star.

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 4.

Church Extension.—Luke 4.16; John 18.20; Acts 9.20.

Daily Readings.

God honored in the building of the tabernacle.—Exod. 40. 34-38.

God honored in the building of the temple.—1 Kings 8. 10-11.

God honored in the building of the tabernacle.—Luke 7. 1-10.

Liberality is a mark of love.—Exod. 35. 21.

The church a holy place.—Exod. 26. 29.

The church a place to be longed for.—Psa. 84.

The Board of Church Extension of our church is, so to say, a big committee of the church elected by General Conference with the duty of aiding in the erection of church edifices in places where, locally, the people are not able to build alone. The need of an agency of this kind was felt a half century ago and more, but no organization was effected until 1864, called because at this feast only unleavened bread was allowed. "Where will thou?" Jesus had no home of His own, and the disciples knew that some place must be chosen at once. "That we prepare." That which was required consisted of a room furnished with table and couches; and for food, unleavened bread, bitter herbs and a paschal lamb, which must be slain in the temple between 3 and 5 o'clock, and cooked in a private house.

"Go into the city." Luke says that Peter and John were sent. They were now at Bethany and Jesus sends them to Jerusalem. "To such a man." It is probable that this was some person with whom Christ was well acquainted, and who was known as a disciple. "My time is at hand." Sa' unto the master of the house, "[illegible] said." He gives no more definitely, like many others, for fear of betrayal. John 12:42; and the may explain the suppression of his name. "The Master saith." The teacher saith. This may, or may not, mean a personal message from the great respect shown for rabbis and they would be received gladly in almost any house. "Keep my days." Matt. The time of His death, elsewhere called His hour. "At thy house." This message seems strange to us that it was given for the reason if he had little knowledge of Jesus He was probably a disciple, however, hospitality was recognized as a universal duty in Jerusalem.

19. "Did as Jesus had appointed." They obeyed in every particular and found it to be exactly as He had said. He had foretold. Those who would have the Master's presence must be strictly observe His instructions.

II. Events during the eating of the Passover (vs. 20-25). 20. "The even was come." It was probably not far from midnight. Before this time in the kingdom of God. Here is a pledge to them that they would again assemble, in the kingdom of glory, to commemorate the triumph of Christ and His salvation. 26. "Sung an hymn." Probably Psalm 113, which was always sung at the close of the paschal feast. At this time Jesus spoke the words recorded by John, in chapters 15-17. "Into the Mount of Olives." Where Jesus suffered in the garden of Gethsemane and was betrayed.

Flowing Around a Rock.

"I had plowed around a rock in one of my fields for many years," said a farmer, "and I had broken a mowing-machine knife against it while looking for the rock in the ground in which it lay, because I supposed that it was such a large rock that it would take too much time and labor to remove it. But, to-day, when I began to plow for corn, I thought that by and by I might break my cultivator against it, because I supposed that